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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVIII. CHICAGO, NOVEMBER 21, 1901. NUMBER 12

Society for Ethical Culture

Steinway Hall, Chicago

17 Van Buren Street

WILLIAM SALTER, Lecturer

Special Sunday Lectures

Attention is respectfully called to the following notable addresses to which the public are cordially invited. Admission free.

By Professor NATHANIEL SCHMIDT of Cornell University

November 24. "THE ETHICS OF JESUS."
December 4. "TOLSTOY."

By Professor JOSIAH ROYCE of Harvard University

December 29. "JOHN FISKE."

By MR. SALTER

A course of addresses on "Great Teachers outside Christianity." The aim will be, without casting any slight on Christianity, to show how rich the soil of human nature is and thus give confidence in the power of the modern world to meet its radically new conditions.

December 8, "CONFUCIUS." December 15, "BUDDHA." December 22, "SOCRATES." January 5, 1902, "MARCUS AURELIUS."

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

TOWER HILL SUMMER SCHOOL

1902

THIRTEENTH SEASON.

A FORECAST.

In view of the frequent criticism that the Tower Hill Summer School is tardy with its announcements and consequently misses the consideration it would receive at the hands of those who are forehanded and make their summer plans early, at the close of the successful season of 1901, the School itself took the next season's work into deliberate consideration and the officers were asked to take "time by the forelock" and promulgate this preliminary announcement immediately. This tentative program is born out of the very satisfactory experiences of the season of 1901 and has been so carefully thought out by the teachers and pupils of that School that it may be confidently counted upon subject to such modifications and improvement as time may develop.

DATES.—1902. July 13 to August 17, inclusive, representing five weeks of five days in the week, six Sundays.

FORENOONS.

SCIENCE, NATURE AND FIELD WORK, with special reference to the needs of children and young people and the teachers of such: 8:15 to 10:15 a. m. generally divided into two periods. Dr. O. G. Libby, Madison, Wis., Professors W. S. Marshall, Madison, Wis., and T. R. Lloyd Jones, Hartford, Wis.; Mrs. G. M. Bowen, Minneapolis, Minn., and Miss Etta M. Bardwell, Ottumwa, Iowa, committee.

a. First week, general zoology; second and third weeks, insects; fourth week, animals from ameba to man.

b. Trees and flowers. First two weeks, flowering plants; second two weeks, trees and shrubs.

c. Birds throughout the season to suit the convenience of students.

d. Geology and astronomy, as convenient.

No text books or class exercises. The aim will be to study such life as abounds on and around the Hill, and to give such elementary interpretations and helps as will interest children and teachers in their work throughout the year and create a more lively appreciation of Nature's marvels.

LITERATURE.—10:30 a. m. to 12 m.

First Week.—Shelley and his Poet-train. Mr. Jones, leader.

Second Week.—Normal Sunday-school work. The sixth year in the "Seven years' course on Religion." "The Growth of Christianity"; The Literary, Art, Science and Biographical Stepping Stones of Progress Through the Nineteen Christian Centuries. Mr. Jones, leader.

Third Week.—The Arthurian Cycle. Miss Annie B. Mitchell, leader.

Fourth Week.—John Ruskin as a Student of Social Problems. Mr. Jones, leader.

Fifth Week.—Robert Browning's "Ring and the Book." Mr. Jones, leader.

AFTERNOONS.

No exercises. Sacred to sleep, silence and such walks, talks and drives as re-create.

EVENINGS.

Two lectures a week, freely illustrated with stereopticon. Committee: O. G. Libby, T. R. Lloyd Jones, Miss Gwen Jones, Chester Lloyd Jones and Miss Anna Nell Philip.

SUNDAYS.

Vesper Readings, 7:30, by Mr. Jones every Sunday evening. Three Sundays, double meetings, forenoon and afternoon; basket dinner in the woods; dinner, ice cream, etc., served in dining hall to those desiring it: *July 13*, Inauguration Day. "Nature Sunday"; *July 27*, "Farmers' Sunday"; *August 10*, Twenty-first Annual Helena Valley Grove Meeting.

August 17, closing preaching services, 2:30 p. m.

SPECIAL FEATURES.

FOR UNATTENDED CHILDREN.—The experience of Miss Wynne Lackersteen in 1901, in taking charge of unaccompanied children, proved so successful that she will be prepared to give personal attention and direction of study and exercise to a few boys under fifteen congenial to one another. Similar arrangements can be made for a group of girls if desired.

BOYS' ENCAMPMENT.—For twenty boys or young men an encampment in charge of a special commandant under the direct instruction of professors of the University of Wisconsin will be organized. The camp will combine what is valuable in the discipline of a military encampment without the military spirit.

Library Class.—Miss Evelyn H. Walker, graduate of the University of Chicago Library Class and Librarian of All Souls Church, Chicago, as in 1901, will have a class in library work with special reference to the needs of small libraries, Sunday-school and public school librarians.

Sketching Class.—Tower Hill offers special attractions to the art student. A class in sketching and water colors will be organized under a competent teacher, special attention being given to such water color work as is now required of public school teachers, when desired by the students.

Sociability.—The atmosphere of the school is quiet. We seek to meet the needs of tired teachers, preachers and workers and life seekers who need renewal of nerve not the excitement of society, a re-creation of spirit better than a dissipation of energy. We seek to emphasize the solemnities of life rather than the trivialities. Simplicity of dress, quiet conversation and early retiring are the leading characteristics of the school which seeks to be a SCHOOL OF REST by being a school of thought. It seeks to strengthen character rather than to impart information, to generate wholesome enthusiasm rather than inculcate method. It is non-sectarian but religious, free but earnest.

For further information inquire of any of the undersigned officers, who solicit correspondence to the end that the needs and wishes of those who attend will be met as far as possible.

President—O. G. Libby, Ph.D., University of Wisconsin, Madison, Wis.

Vice-President—T. R. Lloyd Jones, Superintendent of Schools, Hartford, Wis.

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Conductor, JENKIN LLOYD JONES.

Tower Hill Summer Encampment

TWELTH SEASON.

This is the host of the above Summer School. It is equipped with a pavilion for meetings, a general dining-room, ice house, water works, cottages, longhouses, garden, team and buckboard and the services of a man who resides on the Hill throughout the year.

The season lasts from July 1 to September 15. House accommodations for about forty people. Applications for such should be made early. Accommodations in tents for all who may apply.

Shares in the Tower Hill Pleasure Company can be obtained for twenty-five dollars, which carries with it the privileges of a building site. Private cottages can be built for from one hundred and fifty dollars upward. The company owns sixty-two acres of ground picturesquely situated on the Wisconsin River, three miles from Spring Green, a station on the Prairie du Chien Division of the C., M. & St. P. R. R., thirty-five miles west of Madison. It is on the list of summer resorts of the above railway and special round trip summer rates are given.

See "Bits of Wayside Gospel," first and second series, by Jenkin Lloyd Jones, published by Macmillan, for descriptions of Tower Hill and surroundings.

For further information, prices, etc., inquire of Mrs. Edith Lackersteen, Spring Green, Wisconsin, during the encampment; for the rest of the year, 3939 Langley avenue, Chicago.

UNITY

VOLUME XLVIII. THURSDAY, NOVEMBER 21, 1901. NUMBER 12

"Can a Poet Earn His Living?" is the title of an article in a recent number of the *Literary Digest* based on a contribution to *London Literature*. The case is hardly made out in the affirmative, but the question suggests a far more searching one—Can life earn a poet? If living does not develop the latent poet in every man and woman it can scarcely be worth the struggle.

The Christian Life, of London, tells the story of Trooper Brown of the Durham Yeomanry, who on the South African field of battle, with a wounded leg and arm crawled from a safe retreat to carry a drink of water to a wounded comrade and thus received the third bullet that put an end to his life. It is well to relieve the lurid story of war with as many of these benign incidents as possible, for the story is black enough at best.

The ministers of London by common consent set apart the last Sunday in October as "Citizens' Sunday" and it is reported that four hundred preachers delivered sermons on some aspects of citizenship, an increase of fifty over the last year. This is a hopeful sign. The ministers of New York were a mighty factor in defeating Tammany. If all ministers of religion devoted one Sunday a year to citizenship it would at least speedily lead to the next question—What about all the other Sundays in the year? Are the others by implication still to be devoted to the kingdom of God not on the earth?

G. J. Holyoake, the tireless and ever youthful friend of the people, is triumphant over the fact that Archbishop Temple and his good lady have conceded ten acres of green sward around Lambeth Palace as recreation ground for the people, for all the people. Mr. Holyoake tried to get Archbishop Tate to open the park for a short time each day but in vain. And the good old man now says, "I never expected that humanity could obtain a triumph like this in my time and I am as sanguine as any person ought to be." We rejoice with Mr. Holyoake and more with the poor mothers and their newly endowed children, but cannot resist the question: Why so much honor to the archbishop that he should have done this obviously right thing in the name of the "meek and lowly" long ago?

The Tuskegee School is not the "lone swallow that does not make a summer," and Booker T. Washington is not the solitary educator among the colored people of the South who has won conspicuous success, rather, he is at the head of a long line. If any one doubts the above assertions, let him send for the "Principal's Report" of the Calhoun Colored School at Calhoun, Ala., of which Pitt Dillingham, once a beloved Unitarian pastor in the North, is principal. This work is not simply among the children, but there is a land movement among the colored people of Calhoun county that has already paid in twelve thousand dollars for homes, and three-fourths of the families are out of the one-room cabin. There is light breaking all along the black belt of the South. Would there were evidence of as much hopeful growth, of as much struggle for betterment, as much public spirit and thirst for knowledge among the "poor whites" of the same locality.

In a recent number of *The New Year*, the weekly journal for the School and Home of the Deaf at Jacksonville, Ill., Doctor Gordon, the present chief, has an appreciative estimate of the life and work of the late lamented Doctor Gillett, whose long career as head of that institution is a part of the proud annals of the state of Illinois. It is interesting to learn that Doctor Gillett when a young man, in 1856, consented to take charge of this thoroughly demoralized institution only upon the explicit assurance that "no one should be employed in any capacity without the consent of the superintendent, and that the selection of all subordinate officers should be accorded to him, that he should be the sole head of the institution and the sole organ of communication between the board and employees." For this policy Doctor Gillett stood in all the national councils of charities and education. By this method he won so great success that his successor, Doctor Gordon, is probably one of the few chiefs of state institutions in Illinois today who has been able to keep his hand on the appointment list and in spite of political boards of charities and patronage-doling governors.

The delinquent child is the object of considerable interest and agitation in Chicago just now. Judge Tuttle and his associates of the juvenile court are trying to persuade the wealthy men of Chicago to give the unpaid dividends on their Columbian Exposition stock now ready for distribution to the building of that "Parental School" which the great state of Illinois with its mighty resources ought to have built long ago without holding out beggar hands for the dole of wealthy people. At a recent conference in the interest of this same delinquent boy, held in this city, there was a disposition to find the source of trouble in delinquent parentage, three classes of which were enumerated, viz.: 1. The shiftless parent who neglects to provide for his children. 2. Foreigners of little education who fail to give their children the necessary training. 3. The better class of parents who fail to secure control of their children, who shield their shortcomings and always blame other people's children for

the misdemeanor of their own. Are there not delinquents back of this—delinquent churches who keep their doors closed in stolid indifference while across the way the saloon with its brilliantly lighted plate glass front pushes its successful competition for the soul of the boy? And then there is the delinquent city and state that fail to provide the fresh air, the wholesome playground and the innocent but attractive places for resort that are the imperative need of the child as well as of the adult in the crowded city and the lonely and neglected country side.

State Politics in Charity.

We print in another column the protest of our editorial associate, Mr. Burlingham, concerning the high handed indignity offered to the most sacred trust of the state by the present governor of Illinois when he ruthlessly subordinated the interest of the most pathetic dependent classes to partisan interests and political patronage. It is now some months since Miss Julia Lathrop and Dr. E. G. Hirsch withdrew from the State Board of Charities as indicated by the letters published in Mr. Burlingham's communication, but let not Governor Yates and his associates flatter themselves with the thought that their action has passed unnoticed and that the people of Illinois have forgotten the indignity or are unmindful of the crime that subordinated the interest of upwards of ten thousand dependent ones representing an annual money investment of upward of three and a half millions of dollars to their party schemes and political ambitions. At the recent meeting of the State Conference of Charities held in Lincoln, Ill., the governor so far forgot the dignity of the position he occupied and the academic character of the organization he addressed as to stoop to personal explanations and political controversies. He undertook to wash the dirty party linen in the presence of that non-partisan body of men and women. His henchmen were on the ground and succeeded, in collusion with the president of the State Conference of Charities, in suspending a session for the sole reason of forestalling a possible discussion of the civil service administration of the charitable institutions of the state of Illinois. The senior editor of Unity had been asked to speak and his subject had been announced, "The Mission of the State Conference of Charities." The clerk of the secretary of the State Board of Charities, J. Mack Tanner, had unwittingly given to this announced speaker certain facts concerning recent appointments which it was feared might in connection with other discussions be given publicity in the afternoon speech. Hence, following the methods of ward politics and partisan conventions this stenographer and his chief succeeded in inducing the president, with the arbitrary methods of the old time monarch and new time boss, to prorogue the conference and announce that there would be no session. But facts and figures are not to be thus prorogued. The small but altogether worthy body of delegates largely from the women's clubs of Illinois, that were thus "shielded," were too intelligent to be intimidated by such action.

Some of the above "facts and figures" from which the Conference was protected by presidential suspension were based upon the "Official Bulletin of Public Charities" for the quarter ending September 30, 1901, distributed to the members of the Conference. This shows that there are fifteen institutions entrusted to the supervision of the "State Board of Charities" representing a dependent population of 10,445, including the insane, the deaf, the blind, the feeble-minded, soldiers' and sailors' orphans and juvenile offenders. The annual expenditure in the interest of these institutions on the basis of the quarter reported would be $2,765,735.80. These institutions are entrusted to the management of separate boards of trustees, three or five in number, a secretary, treasurer and superintendent. Out of the forty-five trustees of these several institutions, thirty-four, as checked off on the list by the clerk above referred to, are new appointees since January 1, 1901, as are two of the superintendents and many of the secretaries and treasurers, besides several transfers from one board to the other "for the good of the service," as the clerk explained. These figures tell their own story. Here are vast financial interests, complicated business problems and the call for highly specialized skill entrusted to the directorship, over seventy-five per cent. of which is raw material appointed confessedly for political reasons, the administration of this "awkward squad" being further entrusted to a board of five "commissioners," all of which are new political appointees, and these commissioners are served by a new secretary nominated by the governor with no special training for this sacred task. This vast crowd of political "administrators" are all supposed to work for nothing, the secretaryship alone being a salaried office. This radical change in the outside administration carries with it a far-reaching interference with the internal workings of these institutions, unnumbered dismissions and appointments reaching from cooks to physicians.

We can not think that the Illinois Conference of Charities is going to vacate its mission as an independent student of charity problems or to be permanently carried in the vest pocket of even the governor of the state or his political appointees. It is yet not only to redeem itself but to help lift, at least the charities of Illinois, out of the present humiliating subordinancy to partisan interests. Governor Yates told the conference at Lincoln that he was in favor of the merit system; he told the voters of Illinois before election that he would enforce the principle which he has so flagrantly violated after his election. The conference took the governor at his word and unanimously passed a resolution urging the merit system in regard to the charitable institutions of the state. The end is not yet. We commend to our readers the article of Mr. Burlingham as a preliminary study and ask them to watch developments in Illinois. It is a battle between politics and philanthropy, between politicians and humanity as regards the management of the institutions that are the most benign outcome of modern legislation and corporate life.

Why Support the Church?

The following is an extract from a private letter to the writer of this editorial called out by certain allusions made by him in a public address on the tendency to devote the energies and to multiply organizations in behalf of the spiritual interests of the community.

"You seem to protest against 'isms.' To my mind 'isms' is but another name for specialization of functions. If certain men and women have intense antipathy against certain evils by all means let them unite and work together against that evil. I do not see that it is an organization against the church; it is carrying the spirit of the church into practical life. It is not necessary for a church member to wait for an organization, but I see no harm and much good in church members joining leagues for the suppression of evil. You protest against the growing practice of young men and young women giving more money to the club than to the church. I see immense good which clubs are doing for young people as well as old. There are those who can work with more zeal and intelligence in a club than in a church. Why then, in the name of reason, should they not give their time and money to the club? * * * Is it not possible to make a kind of fetish of the church and to believe that one divine Spirit is centered there and is found nowhere else or only as radiating from there? I have devout respect for what the church has done and is doing, but it seems to me only one of the many influences emanating from many sources."

The following is an extract from the answer which the above letter called forth:

"I am in sympathy with all you say and probably can understand the reasons that led you to say it, at least as well as yourself, for I have been over the road, and still I must hold in the main to the contention to which you object. The passion to organize in the interest of fragmentary truths and sectional culture is still the weakness and oftentimes the scandal of modern communities, and it is in defiance to the deeper economic law that is being worked out at the present time so successfully in other departments of life, the law of combination and co-operation. Any careful analysis of the finances of all these modern subdivisions in the interest of reform will discover an awful wastage in the mere external mechanics of rents, salaries, traveling expenses, printing, postage, etc., which by a wiser system of co-ordination could be immensely economized. Modern society is victimized by its 'boards' and 'committees,' its presidents and its secretaries that are running against each other, overlapping territories. Many a good cause and good word dies on the way before it finds its proper committee. I have no superstition for the church. I indulge in free criticism and encourage it, but still the church in some form or another commands respect because it still attempts the wisest and noblest synthesis in society. It is about the only place where men and women, old and young, rich and poor, can face the common problems and touch common helps.

"Herein lies the inevitable limitation of clubs, of which I have been a close student. I have helped train large platoons of women for women's club work. I have rejoiced in their growing efficiency, but I frankly say to you that beyond a certain limit the club influence seems to me to be narrowing and the club woman is in danger of losing something. Up to a certain point the tuitions of the club are very valuable, the discipline stimulating, but beyond that point she is in danger of a complacency, a smartness and worst of all a distorted devotion that she may well beware of. In this city the women's clubs have developed a few score of splendid women. They were made for captains in the army of progress, they will hold their place, but they have also several thousand women who are in danger of resting in the easy triumphs of the strong, mistaking the joy of numbers and respectable company for the peace that belongs to work well done.

"I write plainly for the same reason that you did. I recognize the value of all these forces, but I suspect that you with me will recognize that the social problems of today wait for even an approximate solution, for some larger synthesis of the well meaning forces that are now at work, some kind of a catholicism to be reached farther on."

In the line of the above correspondence a recent number of *The Ladies' Home Journal* has an interesting article on "Why Should the Young Man Support the Church?" written by Doctor Clark, the founder of the Christian Endeavor Societies. We can but suggest some of the arguments, which seem to us pertinent, there advanced.

Mr. Clark urges that the church is more than a meeting house. It is the treasury of noble traditions, high ideals and great memories, consequently the fit dwelling place of uplifting aspirations and ennobling hopes. It is made holy by the worship of innumerable hosts.

As to the shortcomings of the church Mr. Clark wisely makes generous admissions. But that it has raised a standard of pure living, of heroism and love which is poorly realized, goes without the saying. And the *standard* is still there. Mr. Clark urges that the church is no automatic machine that can run itself. It needs the support of the best young blood in the community. He calls attention to the meager contributions of the young men to this institution which represents on their own showing the higher interests of the community. He tells a striking story of how in the monastery on the great St. Bernard Pass, among the Alps, there is provided a good room, excellent bed and generous dinner and breakfast to all wayfarers. The night he was there a hundred guests were thus entertained by this hospitable monastery. No charge was made for the good cheer, but each put into a strong box whatever he pleased. We let Mr. Clark tell the sequel in his own language:

"I was told, to the shame of human nature be it said, that very few travelers put into the box as much as they would pay for accommodations of the same grade at the hotel, and that the contributions in the course of the year do not nearly pay for the cost of the raw material used in feeding the guests.

"So it is with many men who receive all the benefits the church can bestow in a well ordered community and never pay a penny towards its support or lift a finger to carry on its work."

Is it worth while to support the church? Is it honest to look to the church for help in the training of your children, for the consolations and the encouragements of life in its trying and high moments, and still give it but the fag ends, the surplusage of the time, money and strength at your disposal, give what you have left over after you have freely given the exacting sum to institutions and interests that are confessedly fractional in their constituency and in their field of direct ministration?

The church represents interests that are of primal significance to you or else it represents an effete cause and an obsolete interest. It becomes the young men and women, the home-makers of America, to beware of that self-deception that theoretically answers the question in the affirmative but practically disposes of their life's energies and resources as though the affirmation was given to the opposite proposition.

Correspondence.

Mr. Sheldon's Bible Stories.

To the Editors of Unity:

I have just been reading the Sunday school lesson by Mr. Sheldon, indeed I have read it closely through twice, and I cannot think why you put such stuff in your paper. There is not an original idea in the whole article. It is just the same tale that they told me when I was about 4 years old and that is more than half a century back. Now judging from writings that I have seen of yours at different times, I am led to think that you do not believe that there was a wonderful garden in Asia or any other part of the world, where the first man and woman were manufactured, and that the divine power which we call God was walk-

ing about in the shape of a man talking to these folks, and that some old serpent was so made that he could talk to the woman. I suppose he was just made up in that way for the purpose of tempting her. I cannot see the sense in teaching the children such nonsense, for when they get a few years older they would want to unlearn it. Don't you think it would be better to tell the children that how and when the first human beings were formed is a profound mystery which cannot be told. I thought when it was announced that Mr. Sheldon was going to take up the subject that there would be something new; that he had discovered something; but alas, he does not give even an opinion about the veracity of the narrative. I am very sincerely, THOMAS FORD.

Spring View, Neb.

Reply By Mr. Sheldon.

Editors of Unity:

The reply to the above letter will be found in the opening sentence of "Special Suggestions to Teachers." The Bible stories, as I have narrated them, are intended to be read to children and not by them. If the parent or teacher reading them is inclined to regard them as true stories, they can say so; if they regard them as fairy tales, they can say so. On this matter it does not rest with me to decide for others. The older I grow the less do I care to force my judgment on other people, and the more I am inclined to leave them to exercise their own common sense.

The whole point of significance to me in this matter lies in the direction in which the emphasis is thrown. My aim has been to throw it on the ethical side. This was exactly what was not done fifty years ago, so far as I am aware. If it had been done the writer of the above letter would not have been led to make the point he does. There is a way of telling "Bible Stories," as a kind of "Alice in Wonderland," with a stress on the wonders. And there is another way of telling them, so that certain great lessons of human experience shall shine out through the narrative, with the wonders there simply as an incidental feature. It is a peculiar fact that a certain class of persons will read to children the tales from Homer, without being concerned as to whether the young people regard them as true or not; yet feel very much disturbed lest children should believe the Bible narratives to be true. If the emphasis is thrown on the right side in the latter stories, the other point may be left to take care of itself. It may be that children have more sense or use more judgment than they receive credit for.

St. Louis, Mo. W. L. SHELDON.

CARMICHAELS, Pa., Nov. 8, 1901.

Editor Unity:

SIR: Your remark in a recent number of UNITY that what the world needs is a better brand of Christians is right to the point.

Whether in the church or out of the church there is a positive lowering of the moral tone of the people. It is the proper thing now to get money at all sacrifice of personal honor, and then as a sop to the prickings of conscience (with a few only) make large gifts to colleges and public charities.

It is a waste of effort to preach the gospel of Christ in the face of the colossal fortunes so easily made in this speculative age. The thunders and anathemas of the pulpit no longer terrify. Man's spirit of righteousness will have to be quickened through some other source than that of the church of today. Christ is not to be mocked with a religion that bows down to the golden Baal—He preached poverty and lowliness of mind. When the church reforms the people will reform—but one cannot expect miracles. Yours truly,

T. L. LINCOLN.

GOOD POETRY.

This column will for awhile present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.

RICHARD HOVEY.

Born at Norman, Ill., May 4, 1864. Was graduated at Dartmouth in 1885 and studied at the General Theological Seminary, New York. He abandoned his intention to enter the ministry and was successively journalist, actor, dramatist and English lecturer and professor. He developed steadily and at the time of his death on February 24, 1900, was on the threshold of a career of high renown. His works include "Songs from Vagabondia," "Launcelot and Guenevere," 1891-1898, "Along the Trail," 1898, "Taliesm; A Masque," 1899.

The Wonder-Lovers.

Down the world with Marna!
That's the life for me!
Wandering with the wandering wind,
Vagabond and unconfined!
Roving with the roving rain
Its unboundaried domain!
Kith and kin of wander-kind,
Children of the sea!

Petrels of the sea-drift!
Swallows of the lea!
Arabs of the whole wide girth
Of the wind-encircled earth!
In all climes we pitch our tents,
Cronies of the elements,
With the secret lords of birth
Intimate and free.

All the seaboard knows us
From Fundy to the keys;
Every bend and every creek
Of abundant Chesapeake;
Ardise hills and Newport coves
And the far-off orange groves,
Where Floridian oceans break,
Tropic tiger seas.

Down the world with Marna,
Tarrying there and here!
Just as much at home in Spain
As in Tangier or Touraine!
Shakespeare's Avon knows us well,
And the crags of Neufchatel;
And the ancient Nile is fain
Of our coming near.

Down the world with Marna,
Daughter of the air!
Marna of the subtle grace,
And the vision in her face!
Moving in the measures trod
By the angels before God!
With her sky-blue eyes amaze
And her sea-blue hair!

Marna with the trees' life
In her veins a-stir!
Marna of the Aspen heart
Where the sudden quivers start!
Quick-responsive, subtle, wild!
Artless as an artless child,
Spite of all her reach of art;
Oh, to roam with her!

Marna with the wind's will,
Daughter of the seas!
Marna of the quick disdain,
Starting at the dream of stain!
At a smile with love aglow,
At a frown a statued woe,

Standing pinnacled in pain
Till a kiss sets free!

Down the world with Marna,
Daughter of the fire!
Marna of the deathless hope,
Still alert to win new scope
Where the wings of life may spread
For a flight unhazarded!
Dreaming of the speech to cope
With the heart's desire!

Marna of the far quest
After the divine!
Striving ever for some goal
Past the blunder-god's control!
Dreaming of potential years
When no day shall dawn in fears!
That's the Marna of my soul,
Wander-bride of mine!

The Illinois State Board of Charities.

On Thursday, July 18, there was held at Springfield, Ill., the regular meeting of the Board of State Commissioners of Public Charities. It was known in advance that as a matter of official business the board would proceed at this meeting to the election of its secretary. There were present at the meeting the following members of the Board: Ensley Moore, of Jacksonville, a fellow townsman of Governor Yates; Dr. Jayne, of Springfield, an uncle of the wife of the governor, and Miss Julia C. Lathrop. The absent members were Dr. Emil G. Hirsch and Judge John Gibbons, of Chicago.

The board is organized under a statute which provides that each member of the board shall hold office for five years and that the terms of the members shall expire one in each year consecutively. The statute in question defines the duties of the commissioners in full as follows:

Duties—Annual Report. 4. The said Commissioners, or some one of them, are hereby authorized and required, at least twice in each year, and as much oftener as they may deem necessary, to visit all the charitable and correctional institutions of the state, excepting prisons receiving state aid, and ascertain whether the moneys appropriated for their aid are or have been economically and judiciously expended; whether the objects of the several institutions are accomplished; whether the laws in relation to them are fully complied with; whether all parts of the state are equally benefited by said institutions, and the various other matters referred to in the third section of this act, and report, in writing, to the Governor, by the fifteenth of December, annually, the result of their investigations, together with such other information and recommendations as they may deem proper. And the said Board of Public Charities, or one of them, shall make any special investigation into alleged abuses in any of the said institutions, whenever the Governor shall direct, and report the result of the same to the Governor.

The commissioners serve without compensation, but are allowed their actual expenses incurred in fulfilling the duties of the position, such expenses to be approved by the governor.

When the board assembled on July 18 it was found that Governor Yates had created a new clerkship upon the board carrying the salary of $900 a year, and that he had furthermore appointed Mr. Perry Jayne, a grandson of Dr. Jayne, the president of the board, to fill the position thus newly created.

When the question of the election of secretary for the board was reached Mr. J. Mack Tanner was nominated; it was stated that his selection was desired by Governor Yates; he was therefore elected over the protest and dissenting vote of Miss Lathrop.

On July 19th, Miss Lathrop sent the following letter of resignation to Governor Yates:

I hereby tender my resignation as a member of the board of public charities of Illinois and I beg leave to state at some length the reason for my action.

Since my first appointment on this board, rather more than eight years ago, there have been two administrations in this state, one of each political party. During all that period the institutions have been used for party ends, although the growth of political control has never been so apparent as now, when there is another change of administration without a change of party.

The control of the expenditure of $2,500,000 yearly and of thousands of appointments would be a responsible task in any purely commercial undertaking, but when the money is to be spent and the people hired for the great function of humanely, wisely and economically caring for 10,000 sick and helpless human beings it is certainly worthy of skilled and disinterested attention. Yet it is common knowledge that the charitable institutions, whose cost is nearly a third of the state's budget, are and have been for the last eight years "in politics."

When you expressed yourself publicly in Chicago before the election as in favor of taking the charitable institutions out of politics many people were greatly encouraged, and when after election a friend of yours came to me, as he said at your request, to ask what legislation on this subject the board would suggest and stated that he knew you to be in favor of a merit system, I was again encouraged.

A bill was prepared by a committee of the board which was urged by the press and which was recognized by its friends and foes alike in the legislature as being an honest effort to provide a workable rule for placing the institutions on a merit basis and for keeping the enormous contract expenditures out of politics. To the surprise of the committee you showed no interest in the bill, and indeed, retarded its introduction until its passage or even its discussion was impossible. Your attitude in this matter was a keen disappointment. I still trusted, however, that for some reasons of expediency you desired merely to postpone new legislation on this subject.

The memorable example of the lamented Governor Mount of Indiana, who spoke in Illinois upon this subject last year at two important gatherings, showed that a governor by personal will and determination could set the institutions too high for political arms to reach and that without the aid of any law, and I again hoped that when the organization of our board received your consideration you would then make plain to the public that you had begun a new policy.

It was, however, general gossip for months before the statement appeared in print that you had offered the secretaryship of the state board of charities to J. Mack Tanner. No name could have been suggested which would so intimately represent the standards and traditions of the preceding administration—into the details or the public disapproval of which it is unnecessary to enter here. His election yesterday by the barest majority—three members being present and two voting for him—was by your direction, as he stated in the meeting, and must be taken to be an explicit notice that no change of policy is purposed.

I believe the new secretary to be an amiable and worthy young man personally, but the board must view its secretary as its responsible executive officer. He is the source of its information as to the accounts, which it must approve, and as to the general conduct and spirit of the institutions, and he holds the reputation of the board in his hands. Why should the members of an unsalaried board be asked to place their personal reputation in the keeping of any officer whom they have no voice in choosing? The law creating this board is certainly explicit in its provisions that the board shall independently select its employes.

When I came to the office yesterday I found a young man, grandson of the president of the board, placed there by you as a clerk at a salary stipulated by you. I do not doubt that he is a worthy young man, but this clerkship is new to the board, was created without its voice or knowledge and the clerical work of the board has been well done without it heretofore.

The board is an unsalaried body of five persons, appointed for the period of five years each. This term was manifestly to preserve the permanency of the board and its separation from gubernatorial changes, yet the resignation of all the members save one, whose term had expired, were requested by you in strict accord with the policy of your predecessor.

The board has no significance unless it serves as a safeguard and guarantee to the public that the institutions are well managed and that the patients are receiving proper care. On the assumption of this guarantee friends of patients constantly appeal to me as a member of the board. Upon the helpless patients and inmates comes the final weight of every unnecessary expense or extravagance, of every counterbalancing effort to economize unduly.

I do not resign because, as has been said in the press—perhaps truly enough—a dictated appointment is an insult to the board. This is too important a matter for personal pique or even official dignity to enter, and I certainly have neither in this case. I feel, however, that my continued presence on this board will appear at least to indicate a complacency toward methods whose evil I have seen too long and which I have tried earnestly, but, of course, vainly, to overcome.

I am not willing longer to appear to the public, and far less to the anxious friends of patients, to give an assurance which

no members of such a board, however far they may exceed me in capacity, can give under the present system. The work of the board has become a matter of the warmest personal interest to me and I leave it with profound regret and only under a conviction that it is my plain duty at this time to make such protest as I may against the continuation of a system which, from the board of charities to the last servant of the smallest institution, leaves no one free to do his task regardless of all save its faithful performance.

July 19, 1901. JULIA C. LATHROP.

Three days later Dr. Emil G. Hirsch tendered his resignation to Governor Yates in the following letter:

SIR:—I beg to confirm my telegram of yesterday and tender you my resignation as a member of the State Board of Charities. I take this step with a due appreciation of your consideration shown me when you appointed me to the office. But in view of the radical differences between your and my estimation of the character of the office, I cannot with consistency consent to continue as a member of the board.

Undoubtedly you have been following only the tradition of your own office when you came to look upon the secretaryship of the board as an appointment within your gift. Far be it for me to doubt the integrity of the gentleman elected to the secretaryship at your suggestion. But the logical inference of his election can be none other than the members of the board are, whatever the law may have intended them to be, only ornamental; that your will is supreme and the only power to be asserted in the decisions of the board.

This must affect the relations of the secretary to the members in a way detrimental to the efficiency of the service. The secretary would have to be more than human to feel himself responsible to the board. He cannot but act upon the theory that you alone are his superior officer, upon whose support he may count at all times and under all circumstances, no matter what may be the wishes and the convictions of the board.

Those who know me need not be told that nature has withheld from me the graces absolutely essential in a mere ornament. I accepted the office believing it offered me an opportunity to be of some service to the unfortunate wards of the state. I was encouraged by your own speeches as reported during the pre-election campaign to trust that politics would never enter into the decisions of the board.

The suggestion to elect Mr. Tanner to the secretaryship came from you. The significance of the suggestion the most impartial and fair-minded looker-on is unable to misread. I am sorry to say that after long and painful efforts to see it in another light I am still compelled to hold to my first impression: Politics dictated this appointment.

I do not belong to the fanatics who decry blindly the methods of politicians, but I am unalterably opposed to the creed that to the victors belong the spoils, if among the spoils are included the clerical and administrative offices of our state charities. I must refuse to shoulder a responsibility if the right is denied me that goes with this responsibility.

The secretary of the board should be an expert in the philanthropies, for philanthropy and the administration of the state institutions have developed within the last decade into a science. The secretary of the Board of Health naturally must be a physician. The secretary of the Board of Charities should be a professional expert. Whatever may be the virtues of Mr. Tanner I have yet to learn that he has given thought and time or study to the vital problems which are involved in the care of the unfortunate and the administration of the state institutions intended for their care or cure or education.

The withdrawal of Miss Lathrop leaves the board without the counsel of the only member that added to expert knowledge of a vast extent experience in the special work of the board. The secretary elected can boast of no familiarity in this field. The situation thus created is to my mind so grave that I for one must ask to be relieved of the resulting responsibility.

Perhaps part of the blame will rest with me. I should have addressed you on the subject before, but I felt that as you had not invited my advice, to proffer it would smack of presumption. Engagements that I could not cancel kept me from attending the last meeting. My vote in the negative would have postponed the crisis for a few weeks, but this would, I know for certain, have not averted it.

In withdrawing from the board I relinquish many a project I had framed in my mind for the purpose of placing the state institutions on a footing other than political. I hope I have misconstrued the meaning of your wish that brought about Mr. Tanner's election, and none shall be happier than I to discover that as you were before your election so you are now opposed to the degradation of the administration of the state's charities to the sordid and low revels of spoils and politics. I have the honor to be

Yours respectfully,

EMIL G. HIRSCH.

July 22, 1901.

In the face of so strong an indictment it is fitting to consider the positions of the parties and the events that led to the resignations. Especially is it essential to weigh the facts, since the only answer that Governor Yates has made to the charges contained in Miss Lathrop's letter is an unsubstantiated statement that the writer had been "misled by designing persons."

As will be seen from the statute quoted, the duties of the members of the board are of an investigating and supervisory nature, calculated to protect the wards of the state, who from the very necessity of their confinement are entirely helpless in the hands of their immediate guardians, are dependent upon them for the comforts that they receive, for the medical attention that may result in their recovery, even for the daily food and care that assure them continued life. The members of the board are to visit the twenty-five charitable, penal and educational institutions and ascertain "whether the moneys appropriated for their aid are, or have been economically and judiciously expended; whether the objects of the several institutions are accomplished," and are to report in writing to the governor by the 15th of December annually. Such duties and responsibilities in the hands of a timid and inexperienced political office holder would contract to the vanishing point, and the very purposes of the office be defeated.

To these duties Miss Lathrop eight years ago brought the rich endowment of a well balanced and inquisitive mind, and an earnest desire to devote herself to the betterment of the conditions of the institutions of Illinois. For eight years her energy has not flagged, her usefulness has constantly increased. Her investigations have not been confined to the institutions of our own state, but have extended to those throughout the United States and Europe, so that by means of the knowledge acquired the various institutions of Illinois might be co-ordinated upon a systematic and intelligent basis.

Dr. Hirsch, for his part, though unacquainted with the detail of the work of the board, stood as another guarantee to the people of the state that the policy of the board would be marked by wise counsel, and forceful, upright action.

The causes that existed to divert these two useful members regretfully from the work of the board are not hard to find. During the eight years preceding the election of Governor Yates the state institutions had been used more and more as political capital, as furnishing a means to pay political debts; institutions were burdened with unnecessary appointees, so that in some instances it was claimed necessary attendants could not be afforded, with the result that patients were subjected to physical restraint of the most harassing nature; farms belonging to the institutions that had been self-supporting and income-producing, became sinecures for support of political appointees who only diligently cultivated their salaries, with the usual result as to the farms.

The state institutions receive from the state for their support $2,500,000 annually and this vast sum was expended not under the direction of trained and trustworthy men acting as should the directors of any ordinary business institution, but by men who owed appointment to their political capacity. Two state administrations had but brought the state institutions deeper into the mire. Then a light gleamed. A young man presented himself as candidate for governor, who stated that he believed in the uplifting of the institutions of the state.

It is to be remembered at this point as making clear certain facts concerning which there seems to

have arisen a doubt in Governor Yates' mind, that the present governor stands pledged to an economical administration of the state institutions based on the merit system; not pledged by the grandiloquent and useless planks of a party platform, but pledged as a man by his own public and direct statements made in speeches throughout the state, and specifically stated at the Auditorium in Chicago on the evening of October 29, 1900, as follows:

"The Merit System—shall the present law be retained and shall the system be extended in spirit and letter to state institutions?"

"My answer is 'Yes.' If I am elected governor of Illinois and a merit law applicable to state institutions is passed by the legislature, I shall approve it and enforce it.

"I will endeavor to appoint men of high character and unquestioned qualifications, able to perform their duties without interference by the executive, and so long as they will perform these duties with an eye single to the public service, I will spare them executive interference."

Here was distinctly ground for hope and the two members, realizing the powerlessness of members of the board in the face of a hostile executive, trusted in the sayings of the young man and rejoiced, since not only before but after election his words seemed to foster a generous hope for the betterment of conditions.

Sinister actions, however, were not slow to appear after the election. Despite his pledge Governor Yates at the very outset of his administration requested the resignations of the members of the board whose terms had not expired, thus nullifying what was clearly intended as a check on the partisan administration of the board and its use as political capital. It is fair to give him the benefit of the weak and immoral excuse that he was only following in the footsteps of his two immediate predecessors in office.

Changes were made in the service, but they were made as theretofore, not to better the service but to better the political position of the governor; trustees of the state institutions were displaced or transferred, farmers still farmed their salaries and constructed fences political, store keepers still received the protection of the governor justly adjusted to the number of votes they could swing in convention. For the third time an administration, changing only from one wing of the party to another, reaped the political spoil with wide swung scythe. Assessments of five per cent have been levied on the employees of state institutions for political purposes, in direct violation of Governor Yates' pledge, that he believed in the spirit of the merit system.

Members of the board of charities prepared a bill to place the state institutions on a more business-like and efficient basis, and at the request of the governor delivered it to him for his consideration on February 22; though earnestly requested by the members who had prepared the bill to permit its consideration and advancement by the legislature, he held up the bill thus entrusted to him until April 25, ten days before the adjournment of the legislature and manifestly too late to ensure its consideration, and then only released it under the stinging lash of public censure. The climax was reached when the election of J. Mack Tanner was dictated to the board by Governor Yates; aside from the doubtful fitness of the candidate for the office, this interference of the executive in a matter which came by the law strictly within the province of the board itself, was a final notice that nothing could be expected from the governor save the continued use of the state institutions as political capital. The board of charities receives ten thousand dollars yearly as its appropriation from the state of Illinois. Of this sum J. Mack Tanner will receive $3,000 and Perry Jayne will receive $900. True it is that if the incumbents had special knowledge of the needs of charitable institutions, if they were abreast of modern thought on these questions, if they were experts, then the sum would be well expended; but they have not this knowledge; one perhaps does know how to so use the state offices as to build a political machine, and this was undoubtedly the true reason for his appointment; as the matter stands a sum almost two-fifths of the entire appropriation is diverted "to politics." Such conditions inevitably resulted in the resignation of members who had full opportunity to see the inner workings of the system, and refused to stultify their consciences longer.

What does the future promise? It is almost impossible to answer. On October 23 Governor Yates spoke at Lincoln before the State Conference of Charities. In the light of the facts Governor Yates seems to believe that the people of the state of Illinois have neither memory nor perception; that what has gone before has left no impress, that what he has done no one knows, that what he now says every one will believe. He is grotesquely humorous in stating that as to its charitable institutions the "commonwealth of Illinois has never taken a step backward," apparently thereby meaning that the charitable institutions of the state have steadily marched deeper into the bog of political mismanagement and have never taken a step backward toward the light of intelligent control; this is true but unless the governor was speaking as a humorist his statement is misleading and untruthful. The governor's attempt to shift the burden of blame for the defeat of the charities' bill from himself to others falls from sheer weakness, as it entirely fails to meet the fact that he himself held up the bill; furthermore his delightful explanation as to calling in members of the legislature, and telling them that it was his request "that the bill be advanced" may have been believed as an ingenuous statement by the "school children" with whom the governor "insisted on shaking hands," but in the light of the governor's prior conduct it hardly seems a sincere effort to any of more mature years.

There is one ray of hope, however, to be distinguished among the pink-tea platitudes in the speech; it is not where Governor Yates promises the help and sympathy of the executive in furthering the cause of charity—he has promised that help and sympathy before, and there is no reason to believe that his honor is any dearer to him now than it was before; but he says, "I know well that the care of the unfortunate and suffering of this state is a cause near to the heart of this great people." When even a politician believes that the whole people want a thing he appreciates the necessity of giving it to them if he wishes to retain their favor, and the whole course of Richard Yates indicates that he is seeking political power. The difficulty with even this hope is that perhaps the governor does not really himself believe what he said. It therefore remains for the people to convince him, by their demands, that they are in earnest, that they will not be satisfied with words merely, but demand deeds, by which they will judge him as man should be judged. There can be no doubt that with members of the legislature properly impressed with their

constituents' demands, with a broad-minded speaker and a favorable executive, the state may emerge from its present unspeakable shame. Let Governor Yates remember from recent example that the people and not the spoilsmen are most to be relied upon, and let him by the furthering of wise measures for the betterment of state institutions redeem himself from the infamy of treachery and hypocrisy under which he rests at present, even in the minds of many who supported his candidacy; let him, even from self interest alone, avoid the political boneyard whither his childish feet are straying, where immoral vertebrates and moral invertebrates slumber peacefully side by side; let him come out into God's sunlight of truth and righteousness and be a man. FREDERICK W. BURLINGHAM.

THE SUNDAY SCHOOL.

The Old Testament Bible Stories Told for the Young

—by—

W. L. SHELDON,

Lecturer of the Ethical Society of St. Louis.

VI.

The Casting Out of Hagar.

I have said to you that Abram was a happy man, partly for the reason that he had been of service to others, and partly because of the promise that, somehow, his family was to be a blessing to the world. But, as you know, very few people are altogether happy. No man has quite all that he wants, or all that he would like to have. Usually something will trouble him, or there may be some one thing he may long for very much, and yet it never seems to come to him.

And this was true of Abram. He had a wife and home and great riches in gold and silver and in flocks and herds. He had friends enough all around him, and I am sure that the whole tribe must have loved him and showed devotion to him. He went on growing richer and richer, getting more silver and gold and having greater flocks and herds—more at times, it seemed, than he knew just what to do with. And yet I fancy he would have been willing to have given away one-half of all he had if just one other blessing might come to him.

He was not quite happy, because, in spite of all this wealth and all those friends, he was an old man, and as yet had no children. The other people around him had little ones growing up into young manhood and young womanhood; but there was Abram, with no little ones as yet to call him father.

Now, I must tell you something that will seem very strange, indeed, and hard for us nowadays to understand. But we must not forget that the world was very different thousands of years ago; and they had customs then which we should not like to have now, and which we would not even allow to exist. But, you see, in those far away times, there were fewer people in the world than now, and it was quite usual in those days for a wealthy man to have more than one wife.

I can see that this surprises you, and we do not even like to think of it. But we must remember that this was a long time ago, and I suppose in those days they had not learned better. They had not found out, as we have, that in the only true kind of family there can never be any more than one husband and one wife. But as Abram was a wealthy man, he did have more than one wife. The other one was called Hagar, and she was a servant, or "bondwoman," as the name went, to the first wife, Sarai.

And for a long, long while Sarai had no children. She, too, therefore, was quite unhappy—more so, perhaps, than Abram. But by and by a little son came to the wife Hagar. This of course, pleased Abram very much. Now, he knew that by and by a child would lisp the word "father" to him.

But while Abram was happy, and likewise Hagar, in the fact that now at last there was a child in that home, we cannot help but think that one member of that family must have been very much troubled. It would be the other wife, Sarai; and it would be hard for us to blame her because of her trouble of mind. She, too, wanted children like Hagar, and wanted that Abram should love her also for the sake of the children she might bring to him. Then, too, I am very much afraid that Hagar began to feel proud over the fact that she had a child; and it may be that she boasted a little to Sarai in her pride. This must have made the other wife feel very unhappy, indeed. It is never at all pleasant to have anyone boast over us—and least of all is it a pleasure when we know that we may not be to blame.

For this reason we feel pretty sure there would be trouble in that family; that all was not going to be perfect peace for the old father Abram. He was glad enough to have the little child, even though his first wife, Sarai, was not its mother. And so, you see, when people are unhappy, as Sarai was, unless they have a great deal of control over themselves they may lose their temper. By and by she lost hers and became very angry with Hagar, and even abused her.

But for Sarai's sake, I am glad to say that a child at last came to her, too. Then she was very happy and proud, indeed. She felt perfectly sure now that Abram would care as much, or more, for her than he had for the other wife, Hagar. And they called this little boy Isaac.

One would suppose now, when the family was complete, and each wife had a little child, that all would go on happily again, and there would be no more trouble. Abram himself was surely more than content.

It was about this time, as you may know, that Abram's name was changed. Now that he had children he could see how it was that he would have a great family, and how, through his family, the world might be blessed. And so, we are told, the Lord changed his name from Abram to Abraham, meaning the "father of many nations." Hereafter, therefore, we shall speak of this father by his other name.

For a little while, at any rate, the whole family were happy enough. There were the two wives, Sarai and Hagar, and the happy father, Abraham, with his two little sons. About this time, I must tell you, the Lord had also changed the name of Sarai into Sarah, meaning "princess," and so we shall speak of her hereafter by this other name of Sarah.

But by and by trouble came into the family. It had been started long before, when Sarah had no children, and she had been so angry with Hagar and had felt so much jealousy when Hagar had been inclined to boast about being the only one who had a child. But now that Sarah was a mother and had a little one of her own, she began to look down upon Hagar, and the bad feelings which had commenced some years before came back and grew worse and worse.

One cannot help feeling very sorry about this. It shows how bad it is that such feelings should ever start at all; for once they have begun, it is pretty sure they will return again. But both of them were to blame. One had been boastful and the other had been jealous. The bad feeling between the two mothers grew worse and worse, and Abraham scarcely knew what to do. Sarah was his first wife, and Hagar had been only a bondwoman; hence he felt it was his duty to stand by his first wife, Sarah, and her child.

It must have been a very unhappy time for the poor old father. Furthermore, and what seems even worse, the two children began to quarrel between themselves. Then, too, one day Sarah saw the child of Hagar mock-

ing her. This was more than she could stand. She made up her mind that she would not live in the same house with Hagar and her child. She went at once to Abraham and told him that if she was to remain with him as his wife, he would have to cast out Hagar and her child. Poor old Abraham saw the end of it all, as she said: "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac."

The children, of course, were so very young—perhaps not more than three or four years old—that they did not know what all this was about. But there was nothing else for Abraham to do. He was obliged to act according to the wishes of his first wife, Sarah, although it grieved him to the very heart; for Hagar and her child were also very dear to him.

Nowadays all this could not happen. It was, you see, because of that sad custom in those days of a man having more than one wife. It may be that this was the way by which people came to see the mistakes of that custom and to give it up, and to understand that the only true home was that in which there was only one husband and one wife. I can fancy that Abraham then and there began to understand more about the true kind of home and the happiness such as we know of nowadays.

But at that time it seemed there was only one thing for the father to do. Abraham had to cast out Hagar and her child, whose name was Ishmael. As we are told, he rose up early in the morning and took some bread and a bottle of water and gave it unto Hagar and to the child, and sent them away. And so they departed, the mother and her child, not knowing where they would go. It may be for a time that Hagar did not much care, as long as she had her precious boy with her. She loved him so much that she may have felt that all would come out right somehow.

By and by the water in the bottle was all gone. The food that had been given her was all eaten up, and nothing was left, and she did not know what to do. Perhaps, in her despair, she had not made any effort to provide for herself and child. Perhaps she had gone away angry and thought nothing about it. Now, at last, it seemed as if there was no hope for either of them. It looked to her as if there was only death for the child, and she must die with it. We can imagine her feelings—her anger against Abraham and Sarah, struggling with her love for her child.

And what do you suppose she did? She knew she could not stay there and see her little boy starve to death. And so she put him under a tree where it was cool in the shade, and then she went a little distance away to lie down and cry, saying in her agony of spirit, "Let me not look upon the death of my child!" Then, as we are told, she lifted up her voice and wept.

I suppose it never crossed the mind of Abraham that anything of this kind would happen. He had probably taken it for granted that some other family would look after Hagar and her child, because in those days people were very hospitable in many ways with strangers. All this might not have happened, perhaps, if Hagar had been only more thoughtful. You see, she had been angry, and now she was getting her punishment.

At the same time, the Ruler of the World knew all that was taking place. He had pity on Hagar. He felt sorry for her because she had been cast out, and he was not going to let her be punished too far. And so he came to speak with Hagar, and this is what he said, as we are told: "What aileth thee, Hagar? Fear not. Arise; lift up the lad." I suppose Hagar in her grief did not know where the words came from. Perhaps she heard them all inside of herself. But at any rate she dried her tears and arose. The child was there, not very far away. She looked at it with a heart full of love; and then what do you suppose she saw? Why, just around on the other side of the tree, where she had not looked, was a well of water—all that she wanted, and more besides—cool, precious, sparkling water, to drink for herself and child, Ishmael. It was a pity she had not looked around that side of the tree at first! Instead of that she had gone away to cry.

At any rate, now she was happy at last. At once she rushed to the well and drew water and brought it to her little gasping boy to drink. And afterwards all went very well with Hagar and Ishmael. They found a home elsewhere. It may be that Abraham had arranged it himself in this way. The boy grew up to manhood, and by and by he, too, founded another great family that lived in another part of the world. But in our story we do not hear much more about him or his mother, Hagar. And so we go back to Abraham and Sarah; and we shall see what happened to their little boy, Isaac.

To the Teachers Do not enter upon a discussion of the question as to whether Abram did right in casting out Hagar. Treat it as something that had to be done, according to the customs of the time. Have quite a little to say concerning the evil involved in bad words or strife, and what comes of it all. Point out that the punishment would not have fallen upon Hagar if she had shown the right kind of sentiment all along. Raise the query, What kind of feeling did she have for Sarah? Dwell for a time on this. Talk of the evils of boasting. Show also the bad conduct of the boy Ishmael. Do not overlook, however, the true motherly tenderness of Hagar. Fix clearly in the minds of the pupils the account which is given of the changing of the names of Abram and Sarah. Show a picture of Hagar departing with Ishmael.

Memory Verse.—*What aileth thee, Hagar? Fear not. Arise; lift up the lad.*

Higher Living.—XX.

"I don't want to grow up." "Why don't you want to grow up?" "Because I notice that grown-up people have a good deal of trouble."—*Hurley's Granddaughter at 7.*

The spirit of boyhood tugging at the skirts of this old world of ours and compelling it to come back and play.—*J. M. Barrie.*

The elementary laws never apologize.—*Whitman.*

If thou art a wise man, train up a son who will be pleasing to God.—*Egyptian, 3969 B. C.*

Children have moral measles sometimes. Only let them alone and they will get well of themselves. There is a wise herb in the gardens, and it is called Thyme.—*S. Weir Mitchell.*

* * *

Step by step from crudest sensibility, from most wayward motion, from utter helplessness and thoughtlessness, the babe gradually grows into powers of recognition, self-direction, locomotion and intelligence, and in a half dozen years or so reaches the period of childhood proper. And never again can the sweet monopoly of the earlier days be either his or ours. Nor will he ever in so short a time grow so fast nor learn so much. Indeed, what he has attained to already will undoubtedly largely influence his whole life. Happy the parents who can feel that all through their little one's development, sickness, and every fortune, good or ill, they have done their best to so provide and care for, instruct and impress, that never will the childish dimples give way to untimely wrinkles, never the heart grow unsound nor the body prematurely old or weak. "I have done my best" is the legitimate assurance of "she hath done what she could." And the seal of this is childhood entered upon normally and with equally satisfactory promise.

Looking closely, we see the normal child has most usually been born of parents who are fairly well educated, practically healthful, and ordinarily intelligent; has suffered no thwarting or perverting accidents, and

has been, thus far, homed in an atmosphere of industrious, average contentment; is neither too large nor too small; is still a child and not a small adult, and likes everything without regard to moral quality, simply because it interests him. Such a child goes through certain necessary phases of growth, as well as his peculiar diseases, without lingering, injurious results; gets knitted together better and better with each advancing year; learns with a fair amount of study, and remembers some of it pretty well; but likes to play just as well, or better, and doesn't mind anything, no matter how hard, providing it turns out to be something jolly. Such a child is pretty good when he has to be, but will get over the fences whenever the other side attraction it strong enough. Indeed, he lives mostly in a world of his own, in which everything is interesting that is new, untried, and especially that has motion. His mental processes are active, but not as yet much co-ordinated; attention to any one thing being necessarily but momentary at the most. His likes and dislikes determine whether he returns to and appropriates things of the past or not. He conceives of world-problems in terms of household methods and ideas; he estimates everything by the standard of possible fun or task; lives in to-day, and hopes to-morrow will be jollier; has no plan of life save the plan which each coming minute demands; eats, drinks, sleeps, exercises and is merry just because he cannot help it; and wonders why older people will so goad themselves into misery over mishaps that he forgets in a day. His perspective is generally foreshortened, and has only a few vivid details, and even these are in the foreground, and quickly move aside. As for other people, he loves his parents best when they are companionable, and his teachers when they do not seem to be cranks; is not one you expect will ever turn the world over; and yet is one who often does it while you are looking to see the other fellow do it instead. In fact, he is simply a goodly lump of workable material, needing much, of course, yet fairly safe even when left simply to the ordinary course of events. Moreover, if he ever gets astray, he is pretty sure to swing back into line again before it is seriously too late. In due season he makes the average citizen, neighbor, friend or companion; while all through his promise is that he will make neither a fool nor a prodigy.

Meanwhile his body—its cells, organs, features—have been changing in what must be considered as a duly proportioned way. So far as the brain is concerned, it has increased in weight during the first years by some two and one-half fold, while all its cells have made long strides toward reaching the multiple of one hundred and twenty-five, which they should before their adult size is reached. And these, too, have become more usefully systematized with every experience. In fact, just as fast as the brain and nerve cells have been properly furnished with nutriment for the proper time, and just as fast as they have been properly stimulated by the varying experiences of daily life, so have in turn the preliminary steps toward the development of mind been, stage by stage, effected. And thus it will continue to be throughout the entire life. If conditions continue to be favorable, then will the abundant cells and their communicating fibers continue to develop and ripen. and the mental and moral processes corresponding to these become correspondingly manifest. If the reverse, then will the mind and conduct remain weak, unfurnished, unbalanced or perverted in some or more ways, and anything like the Higher Living so hoped for will be forever more or less impossible; or, if not this, then so unreliable that anguish rather than joy must necessarily abound!

Given, then, a good heredity and plenty of the providence represented by light, air, food and protection in adequate quality and measure all through the days of infancy, and the child will be so furnished as to assure its continued growth in stature and wisdom after its own purpose and plan.

Accordingly we must heed the fact that fundamentally the life principle within—the human energy—seeks first and emphatically not to be led, but rather to assert itself in every experimental way possible, and this no matter what the opposition or the consequences may happen to be. Thus each new presentation to the senses, each newly conceived idea, each emotional or other feeling becomes, first, a new reason for the child's exerting himself in sturdiest opposition, and, once again, for bringing its muscle or mind or soul into some new struggle for conquest and mastery. Nor is this to be necessarily counted wrong in any sense. For, however troublesome or seemingly portentious, such a course really constitutes the potentiality upon which all the growth and education of the child will naturally depend. Hence, let us respect and profit by the fact that everywhere, normally, the child, although not so passive or receptive, easily led or restrained, inspired or deflected as we may think desirable, is still always so rightly engaged, even when acting out its own impulses or rejecting the wisdom of its elders, or even rebelling against the best of guidance, that possibly its very best interests are being subserved nevertheless. At any rate, it must be often granted that the majority of young children seem to be mightily inspired from within to not only prove all things for themselves, but likewise to hold fast just that which seems good to themselves, rather than to their elders. Indeed, the basic motive for their living at all would seem to be simply having their own way, despite all else, and regardless of the purposes and plans of other people.

But always in determined opposition to this, however, we must note the effect of both incidental and prevailing stimuli from the world around. Thus, the circus of the day sets in action whole groups of muscles that have heretofore lain mostly dormant. A full orchard or a berry patch starts the fat and other tissue cells into activity unheard of as yet. A new book sets the head a-humming with schemes and impulses entirely new to the, as yet, limited experience. A good word fixes the child-man destiny permanently—and so, also, does a bad one. Old tunes are superseded by catchy new ones; ambitions that yesterday seemed dominant in the extreme are to-day forgotten because of the awakening of new ones; old flames die down; the fresh face scintillates and glows while the heart is monopolized, for the nonce if not so certainly forever. And so it goes. The organism in response to outside influences sends out an arm here, a shoot there; starts upward at a bound, or gets to itself girth above all else. Never along altogether, but by piecemeal, and in never ending rivalry, do its especial components in him grow, to finally, however, get rounded together into an adult form and weight. And so, too, with the mind and heart. To-day sensation, to-morrow motion; then ideation, then fancy; finally affection or volition, each and all in turn taking the lead and giving the keynote for the time being to the whole inner life, and necessarily so, probably, on account of the organism not having at any one time force and supplies enough to carry on the whole system of developmental processes at once; and so being obliged, as it were, to push first one and then another feature ahead.

In this connection, then, Higher Living must consist fundamentally in recognizing the basic laws of the child's real prosperity, and then in patiently finding means for favoring these.

SMITH BAKER.

THE HOME.

Helps to High Living.

SUN.—Impersonal principles are the soul of all personality, and constitute all the stability it has.

MON.—Listen down the heart of things. Invite the promptings of the Spirit.

TUES.—The child within thee, its trust, its receptivity, shall lead thee to the waiting, renewing forces.

WED.—We are in too great haste. Time is a great element in all fruition.

THURS.—Affections should not bind the soul but enfranchise it.

FRI.—Let the law of all growth allot the times and seasons of such unfoldings.

SAT.—Thy willingness, and thy instant obedience to any call, are thy real service and the signs of thy fealty to Most High things.

—Trinities and Sanctities.

Be Kind and True.

Be kind, little maiden, be kind;
In life's busy way you will find
There is always room for a girl who smiles
And with loving service the hour beguiles;
A lass who is thoughtful as she is fair,
And for others' wishes has a care;
Who is quick to see when the heart is sad,
And is loving and tender to make it glad;
Who loves her mother and lightens her cares,
And many a household duty shares;
Who is kind to the aged and kind to the young,
And laughing and merry and full of fun;
There is always love for a girl who is sweet,
Always a smile her smile to greet;
Then be kind, little maiden, be kind.

Be true, little laddie, be true,
From your cap to the sole of your shoe.
Oh, we love a lad with an honest eye,
Who scorns deceit and who hates a lie;
Whose spirit is brave and whose heart is pure,
Whose smile is open, whose promise sure;
Who makes his mother a friend so near,
He'll listen to nothing she may not hear;
Who's his father's pride and his sister's joy—
A hearty, thorough and manly boy;
Who loves on the playground a bat and ball,
But will leave fun bravely at duty's call;
Who's as pleasant at work as he is at play,
And takes a step upward with each new day;
Then be true, little laddie, be true.

—Selected.

Losing A Race.

He was a sturdy little athlete and won most of the races and other contests of strength. Through various winsome traits he had found his way to the heart of the teacher, and she was always interested in his success. One day arrangements had been made for a foot race. Several boys were to run, although everybody was sure that Tom would win.

The preliminaries were settled, the race was started and the boys were off over the course. Tom led clear and free for about half the distance; then, to the surprise of everyone, Johnny began to gain on him. Jim was just behind Johnny and running vigorously. Tom's feet seemed to grow heavy and Johnny steadily decreased the distance between them, until finally he shot past Tom, and, with a sudden spurt, gained fully five yards in advance. Jim was close behind, and he, too, sped over the line a little ahead of Tom, but enough to give him second place and to leave Tom out of the race.

"Why, Tom, what was the matter?" asked the teacher, as the defeated boy came toward her with tears streaming down his face.

His only answer was a sob.

"Tell me what happened, Tom."

"Tom dug his knuckles into his eyes to dry his tears and tried to tell his story.

"I started all right, you know."

"Yes, you led them all."

"But when I got half way there the boys began to call, 'Go it, Johnny, you're second!' 'Hustle, Jim, you're gaining!' 'Run, Johnny, run; you're 'most to him!' But nobody said 'Go it, Tom!' and somehow it got into my legs and they wouldn't go;" and Tom, dropping to the ground in a heap, cried as though his poor heart would break.—The American Boy.

Their Second Marriage.

"How cozy you do look!" I could not help saying, as I sank into an easy chair opposite my two old friends whom I had not met for five years.

"We are enjoying our second marriage," answered my friend, with a merry laugh.

"Your second marriage!" I looked at her in amazement. I knew she had never married any man except the one beside her, and she had been his wife for over thirty years.

"You see," she continued, tucking a silvery hair 'neath the dainty cap, "when Will and I first married, we had only each other to think of and care for. To this day I love to think of those first two years. Then a little one came to share our affection. What with making dainty little dresses and keeping busy hands and feet out of mischief, I could not always think to have my husband's slippers by the fire or his hat and gloves in just the right place. As the years passed and our children grew our interest was centered in their welfare; we had less time to think of each other. Now they are married and settled in homes of their own, and we have gone back just where we started, with only each other to care for."

"And do you enjoy it the same?" I asked.

"More," she answered, quickly; "then we had to learn each other's likes and dislikes; now we know them and can gratify each other's wishes almost before they are spoken."

I watched them during the day and noted how careful he was to do all little errands to save her steps, and how quietly she arranged everything for his comfort. When he praised her lunch her eyes brightened, just as I imagined they did in those first years. We lingered long at the table, chatting of old times and old friends. His voice was as strong and his laugh as hearty and fresh as years ago, while she had lost none of her peculiar powers of entertaining.

I wondered then and many times since why there could not be many more such second marriages; why, as the years pass, instead of drifting apart, husbands and wives could not be drawn more closely together, helping and cheering each other in their declining years, until they pass over the river and sit down to the marriage supper of the Lamb.—Exchange.

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THE FIELD.

"The World is my Country; to do good is my Religion."

Sails.

Sails that flit o'er the ocean,
Bending to every breeze,
I, who am landlocked, watch you
Away in the summer seas.
Small and great, I watch you,
When it is blue or gray;
I clap my hands when ye enter
My sweet, sequestered bay.
For I sometimes have watched you
When peril was in the air,
When hardly the hardy sea gull
Could make the entrance there.
And I have seen a sailor
Drop from the broken mast,
And a frail, fair ship that foundered
In the teeth of the stinging blast.
So when the sails are flying
Thick in the summer sea,
Their white prows gleaming brightly
As they ride the waves in glee,
I think of a fisherman's cottage
On the cliffside bleak and bare,
And the man who dropped from the broken mast,
As they watched him entering there.

HATTIE TYNG GRISWOLD.

CHICAGO.—The Third Unitarian Church has been giving a course of four Sunday evening lectures on "Modern Prophets" during the month of November as follows:

"Ruskin," Rev. Albert Lazenby, of Unity Church, late of Glasgow, Scotland; "Tennyson," Rev. Wilson M. Backus, Third Unitarian; "Tolstoy," Jenkin Lloyd Jones, All Souls Church; "Carlyle," Rev. W. Hanson Pulsford, Church of the Messiah.

Judging from the audience of November 17th the lectures have been largely attended.

Foreign Notes.

AFRICA.—The Anglican bishop of Sierra Leon writes to the London *Times* urging that Septuagesima Sunday be observed as a day of prayer for the success of the British arms. His reason for the suggestion is that prayers for this same object on the same day last year "were immediately followed by the relief of Kimberley, the defeat and capture of Cronje and his army, the deliverance of Ladysmith and the capture and occupation of Bloomfontein. *Le Protestant* quotes this with the significant comment: "The fetichism of his negro neighbors has evidently influenced the religious ideas of this surprising bishop."

PRUSSIA.—The Prussian Minister of Worship has just issued an order in virtue of which teachers of history in the primary schools are in future to avoid treating subjects that might offend the adherents of any religious confession. It is added that this will oblige them to ignore, or at least to pass over in silence, some important historic figures such as the popes and the reformers.

With *Le Protestant*, we are curious to know if this is true, and what German history will be like when the struggles with the popes and above all Luther are left out.

BAVARIA.—The organist of the cathedral at Wurtzburg having resigned it devolved upon the chapter to appoint his successor and the choice fell upon a woman. The Bavarian journals comment on this as if it were the first instance of such an appointment, and seem to see in it a new victory of triumphant feminism.—*Le Signal* (Geneva.)

PARIS.—The *Union pour l'Action Morale* held its annual meeting October 5. As usual it was a conference of friends as to the *Union* and its work; the means of broadening and extending it. The publication and administrative committees remain unchanged. On motion of Mr. Arthur Fontaine it was decided that the *Union* should conform to the new law of July 1, 1901, regarding associations, but the general organization will remain the same. An ethical association of free beings seeking no other word of command than those given by reason and conscience.

Attention was drawn to the ethical social movement in America and Germany, and the question of international participation was broached. While the *Union* is evidently fearful of being hampered by anything in the nature of an international league, much admiration and sympathy were expressed for such leaders as Felix Adler and Herr Foerster, and the secretary was instructed to communicate with the Ethical societies with a view of developing its own connections and influence.

JAPAN.—*Le Protestant* calls attention to this new evidence of the success of the Unitarian mission in Japan. Mr. Royosaki, formerly a native preacher connected with the Methodist mission, has just entered the Unitarian fellowship and to complete his studies will pass some time at Manchester College, where he has just arrived. M. E. H.

Back Numbers of Unity.

We have been trying for a long time to fill an order for a complete bound set of UNITY for the Meadville Theological Library; also to complete the files in the Library of the Cambridge Divinity School, besides making our own editorial files full. The vicissitudes of twenty-three years make the task a difficult one, and again we ask our readers for help. The following numbers are still wanting:

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